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Concordia Historical Institute Quarterly

Official Organ of the Concordia Historical Institute

801 De Mun Ave., St. Louis, Mo.

Editor-in-Chief: Prof. W. G. Polack

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Personal Reminiscences

By the REV. PROF. OTTO F. HATTSTAEDT, D. D., Milwaukee, Wis.

This article is written upon the special request of the editor-in-chief of the CONCORDIA HISTORICAL QUARTERLY. As the writer is an old man and a lifelong member of the Missouri Synod, it was the editor's opinion that he might have some interesting things to say about what happened in our circles long ago and especially about the acquaintances he made with renowned men of our Synod who have long since passed away. In complying with this request, the writer is fully aware that he has nothing to offer of a world-stirring nature, but he hopes that what he has to say will be of interest at least to some of his readers.

I will begin with my boyhood days at Monroe, Michigan, my birthplace. That was the time when I made the personal acquaintance of some of the Saxon fathers who came to this country in 1839. They were Fuerbringer, Keyl, and Schieferdecker. Walther and Buenger I met about ten years later in St. Louis. Fuerbringer, at that time pastor at Frankenmuth, was frequently in our home, the parsonage, for my father was pastor of the large Monroe congregation. He was a very fine gentleman, not only in his manners

but also in his outward appearance. He was always dressed neatly and took a shave every second day. I repeatedly accompanied him to a barbershop down-town, and when he came home, he was as slick as a new-born child. We loved him dearly. Now to Keyl. Having resigned his pastorate at Willshire, Ohio, in 1871, on account of the infirmities of old age, he moved with his family to Monroe to spend there the rest of his life. As he was the brother-in-law of Dr. Walther and a preacher whose fame had spread over the whole country and a deep student of Luther, his coming to Monroe was considered a matter of importance. But the frailties of age had become so pronounced with him that he hardly ever left his house except on Sundays, when he regularly went to church. At our home I saw him only once or twice, but quite often in his house. I still see him sitting in his armchair, chatting with my father about matters which I did not understand, as I was too young. Was it his friendship with Dr. Walther? or the early days in Perry County? or his pastorate in Milwaukee and his controversy with Grabau? I do not know. On August 4, 1872, he peacefully passed away. I attended his funeral. Now to Schieferdecker. He was expelled from Synod in 1857 on account of his chiliastic tendencies but returned again to our Synod in 1875, after he had renounced his false teachings, and became pastor at Hillsdale and Coldwater, Michigan. He was a visitor in our home several times, and with his flowing white hair and his kind face I still have him clearly in my mind. One thing that I remember of him is that he was a great smoker but let his pipe go out every few minutes, so that, when he attended the pastoral conference, the floor around him was strewn with matches. He was soon called to New Gehlenbeck, Illinois, where he served a congregation for fourteen years, until his death.

These are the recollections of my boyhood days. I entered Concordia College at Fort Wayne in 1876 and graduated from the St. Louis Seminary in 1884. In Fort Wayne my teachers were Rector Schick, Professors Crull, Diederich, Stellhorn, Bischoff, Duemling, and Director O. Hanser, who, however, after three years was succeeded by Director F. Zucker. They were all very capable men, and I cannot be too thankful for the instruction they gave us. We learned the most from Rector Schick. He was not a man to be fooled with. He demanded hard, hard labor, and whoever did not meet his requirements was sure to get a 5. Time and again he said: "Ei, eine so schlechte Klasse habe ich noch nie gehabt"; and yet, when the final reports were given, they were not so bad

at all. It was a shock when early in 1881 Professor Stellhorn left us to become the bitter foe of the Synod in which he was brought up and which had nourished him for so long a time. The poor man! His name will forever be a blot on the pages of the history of our Church.

From time to time old Dr. W. Sihler visited the classes. He always came on horseback, for he was a good rider and, by the way, also a good swimmer. He was a keen observer of what was going on, and occasionally he addressed the boys on various topics. Earnestness was the main feature of his character. He took all things seriously. When we announced for Holy Communion, he examined us carefully to see whether we were prepared to partake of the Holy Supper.

When I was in Prima, a terrible scourge made its appearance. Seventy, eighty, ninety pupils were stricken with malaria fever. Our class of forty dwindled down to thirteen at one time. The disease even lasted into summer. Is it a wonder that we petitioned the board of control to let us go home? But it was to no avail.

I remember the big snowball fights in winter-time. About a hundred boys were lined up on both sides, and then the snowballing commenced and lasted until one side was beaten. In summertime the main diversion was baseball. The college had five teams; the best team were the Athletics. Every Saturday afternoon a mighty conflict took place between them and the strong teams of the city. As it was a rule at that time that the players stood close to their bases, a blow between first and second bases was invariably a hit, and in consequence the number of runs was high; 25 or 30 runs were nothing unusual. I still have in my possession a detailed record of some of the games. Of course, there was a large number of visitors. Rev. Stubnatzy never failed to watch the games.

In 1881 we went to St. Louis. There my instructors were Walther, Pieper, Lange, Schaller, Guenther, and Stoeckhardt, as fine a set of men as ever an institution could boast of. Walther, of course, was the teacher *par excellence*. Pieper was a young man, but had won the respect of the students for his ability. Lange, one of the deepest thinkers Synod ever had, was almost beyond our comprehension. "Papa" Schaller, as we called him, gave us church history in his inimitable language. One day he said: "Man is the foremost creature of the earth. Everything is subservient to him but the air. This he will never conquer." I wonder what he would say today if he should see the airships flying across the horizon in

every direction. Guenther was dry, yes, very dry, in his lessons. Once just before the beginning of Christmas vacation, he dictated a passage in isagogics to us. In the middle of the sentence the bell rang. Guenther made a mark in his book and left the room. Two and one half weeks afterwards, when we were again assembled in the classroom, he proceeded dictating with the next word of the sentence. That was saving time. Stoeckhardt was the Hebrew and Greek exegete of great learning. Only one had to be accustomed to his Saxon enunciation. Sheshashahu for Jeshajahu may serve as an example.

In those days Stoeckhardt, Link, Hanser, and Buenger preached alternately in Holy Cross Church. All four were excellent speakers. Link never preached longer than eighteen minutes. In my presence Dr. Walther said of him: "Der Link predigt uns noch alle zur Stadt hinaus." Buenger could not overcome his Saxon lineage, and when he said, "Meine Lieben, der Bopst" (Papst), which occurred quite often, one could hardly refrain from smiling, to say the least.

Early in 1882 I made my first sermon. Dr. Walther had given me the text Rom. 8:34: "Wer will verdammen? Christus ist hie," etc., and told me to make an outline. It finally read: "Warum kann ein Christ seiner Seligkeit gewiss sein? (1) Weil Christus fuer ihn gestorben ist, (2) weil er fuer ihn auferweckt ist, (3) weil er fuer ihn zur Rechten Gottes sitzt, (4) weil er ihn vor seinem himmlischen Vater vertritt." This I handed to Dr. Walther. Having read it, he said: "Nun, das ist ja recht schoen. Aber merken Sie nicht, mit welchem Schwung und mit welcher Begeisterung Paulus ausruft: 'Wer will verdammen?' An Ihrer Stelle wuerde ich als Thema meiner Predigt setzen: 'Der Jubelruf glaeubiger Christen: Wer will verdammen?' und dann koennen Sie die vier Punkte nacheinander folgen lassen." That was a lesson which I have not forgotten to the present day. It was my guiding star in the preparation of many a sermon which I afterwards preached as assistant pastor of several Milwaukee congregations.

In 1884 I was called to Concordia College, Milwaukee, Wisconsin, and for 54 years I was instructor of German language and literature at that institution. The events that occurred in this long time and my experiences are so manifold that I could write a whole book of the most interesting matters. But that is a different chapter, and I will only say that in my long years of service God has showered upon me abundantly his love and kindness.

In 1886 the meeting of the Synodical Conference took place in

Detroit, Michigan. There I saw Dr. Walther for the last time, a year before his death. It is true, whenever he spoke, — and that was not too often, — his words flowed from his lips with the accustomed vitality; but we all could plainly see that his best days were over, and with deep veneration we listened to him, as we felt that we should have him amongst us not very much longer. And, lo, already in May of the following year he was called to his heavenly reward. I was so fortunate as to be able to attend his funeral. Hardly could I describe the emotions of the vast throng that filled Trinity Church in St. Louis when the venerable Professor Craemer cried out with outstretched arms before the bier of Walther: "Wagen Israels und seine Reiter!" No loss was ever more keenly felt then that suffered by the demise of Walther.

During the Detroit convention I was quartered with Pastors J. P. Beyer and Fr. Koenig in Teacher Kundiger's residence. Both Beyer and Koenig were inveterate chess-players, and every moment they could spare they devoted to that game. One night, after services, they played till 12 o'clock; without having finished the game, they went to bed. At three o'clock I awoke, seeing light in the next room. I got up to see what was the matter, and there sat Beyer and Koenig, both in their nightshirts, to finish the game. I don't know who was the winner, but it showed me to what extent persons will go to satisfy their desires.

In 1890 the Synodical Conference met in New York, where I also was present. One morning Pastor X — for good reasons I will withhold the name — became violently ill. What had happened? He had in his house two kinds of cigars: one kind, very good, for his honored guests; the other, very inferior, for — well, not for his dearest friends. By mistake he had taken a few of the inferior kind and smoked them, and that upset his stomach. Of course, he was afterwards very reticent about his fatal mistake, but it leaked out anyway to the great merriment of all who heard of it, and the general verdict was: "Wer andern eine Grube graebt, faellt selbst hinein."

But let me now continue to mention a few other men who long ago played an important part in our Synod. Above all I must revive the memory of Dr. H. C. Schwan, who for twenty-one years was President of the Missouri Synod. I often met him during this time, when he was, of course, a regular attendant at our synodical conventions, and I was always delighted with his affability and kindness; for though I was a young man, he conversed with me as

if I were his equal. In the synodical meetings he did not say very much, but in evenings, especially after supper, when the day's task was done, he was the most entertaining talker, and we could not but admire the fine humor with which he spiced all his narratives. Schwan was one of the oldest members of Synod, having joined it in 1850. Therefore he personally knew all the old fathers and could speak of them so interestingly. I doubt whether any one could have drawn a finer picture of dear old Wyneken than he. Now to others. The lovable Fr. Lochner, since 1850 pastor of Trinity Congregation in Milwaukee, I must mention next. Lochner and my father were the most intimate friends. He often visited my father when he, in 1845, became pastor at Toledo, Ohio; and in his old age, when he had resigned his pastorate in Springfield, Illinois, and again resided in Milwaukee, he frequently came to my house to exchange reminiscences with my dear old mother. Lochner did much to clarify the questions on liturgics in our Synod and was a hymnologist of no mean order. And there is Pastor H. Wunder, that grand old man of Chicago, who was President of the Illinois District for a long time and who saw Chicago grow from a mere hamlet to a city of millions. He was a Bavarian, and jokingly he once remarked: "Die Bayern sind Edelsteine, aber sie sind ungeschliffen." There is also the venerable Pastor Moedinger, the "bishop" of New Orleans. When I visited his church, I was surprised to find, with very few exceptions, only women folks there. I afterwards found out that the men were all lodge-members and did not belong to the church. One thing I remember is that, before kneeling at the altar, he spread his handkerchief on the floor. Was he afraid of the dust? Afterwards I was told that that was a rule with him. There are also the fathers of our Wisconsin District, a Dicke, a Strieter, a Rohrlack, a Schilling, who traversed the wilds of the State in search of forlorn Lutherans and whose lives were literally packed with thrilling adventures, and finally my *pastor primarius,* Pastor George Kuechle, to whom I had the honor of being an assistant for 33 years, and many others, with all of whom I was personally acquainted and of whom I could tell many a fine story.

But now I have come to a close. The reader will have noticed that I dwelt almost exclusively on such matters as occurred fifty, sixty, and even seventy years ago. To relate the happenings of a later date, must be left to a writer about 25 years from now, when death has taken away almost all of the older generation of the present day.

Memories of the Wyneken Household

By EMMA WYNEKEN

My father, Rev. Conrad Frederick Dietrich Wyneken, was born May 13, 1810. While a young man in Hanover, Germany, he read much in various mission accounts concerning German Lutherans who had settled in Indiana and Ohio, many of whom were not baptized and whose knowledge and education along spiritual lines was pitifully lacking. This caused within his heart a burning desire to migrate to America voluntarily to settle among this group and to bring them the true and pure Gospel.

In 1838, Father arrived in America, locating first in Baltimore, Maryland. Here he assisted a Lutheran pastor, Rev. J. Haesbaert, for about two months.

In the fall of 1838 the Pennsylvania Synod, under which Father was working, sent him West. In his new charge Father was sent to take care of two congregations which had been formed but which had no church-building, one of these being in Fort Wayne, Indiana, where Father then lived, the other fifteen miles from Fort Wayne in Adams County. The pastor whom my father succeeded had labored among these two congregations for two years, also under the direction of the Pennsylvania Synod.

The Lutheran colony in Adams County had as its head a layman, Mr. Buuck, who had come to America two years before father in search of religious freedom. Father labored cheerfully in this peaceful community, giving it the name of Friedheim, which means Peaceful Home and which name this town still carries today.

When my father first went to this colony from Fort Wayne, he rode horseback through the forest, where he met a small girl. "Can you tell me where Mr. Buuck is?" he asked this child. Pointing to her father, she answered: "There is my father," whereupon the two men met and discussed and arranged services and instructions for children. This little girl in the woods had a sister who later became my mother. When Father began his work among this group and met my mother for the first time, she was but fifteen. My father then was twenty-eight.

In Friedheim Father conducted services in the various homes, and Grandmother Buuck, who possessed an exceptional voice, led in the singing of hymns. This little colony soon formed a social custom of coming together frequently, bringing with them their spinning-wheels, and enjoying especially community singing, in the various homes.

In 1841 Father married his pupil. Mother's parents, Mr. and Mrs. Buuck, came originally from Prussia. After my parents were married, they went to Germany for Father's health and also on a honey-moon trip. While in Germany, my Father prevailed upon colleges and professors in Germany to send missionaries to America. He traveled and gave lectures regarding the work here. The crying need for missionaries in America interested the people of Germany to the extent that they contributed sufficient mony to start building our Fort Wayne college. After spending two years in Germany, my parents returned to Friedheim, in 1843.

In 1845 Father received a call from his former congregation in Baltimore, as Pastor Haesbaert had now resigned and gone to New Orleans, later to Brazil. Accepting this call to Baltimore, Father made the trip from Fort Wayne on horseback over the Allegheny Mountains, later sold his horse *en route,* and took the stage-coach the remainder of the trip. My mother with her three children followed later by canal boat and stage.

In 1839 Dr. Walther was among the group of Saxons who arrived in America by way of New Orleans. In September, 1844, Dr. Walther edited and published the first copy of *Der Lutheraner.* It was during Father's pastorate in Baltimore, in 1845, that he obtained a few early copies of *Der Lutheraner* and, upon reading them, exclaimed: "Thank God, there are more Lutherans in America!"

Father then began corresponding with Dr. Walther, exchanging views. In this way he recognized more and more Dr. Walther's stand on religion. In 1847 the Missouri Synod was formed, and during the year following, Father taught, instructed, and informed his Baltimore congregation on the stand of the Missouri Synod. From June 28 to July 1, 1848, Father, together with a delegate from his congregation, Mr. Franz Buehler, attended a convention of Synod in St. Louis. At this convention Father and his congregation joined the Missouri Synod, breaking entirely all connections with the Pennsylvania Synod, with which they had been connected. The congregations Father formerly served in Fort Wayne and Friedheim, Indiana, likewise joined the Missouri Synod.

In 1850 Father received a call to Trinity Church in St. Louis, which he accepted. This same year Father was elected President of the Missouri Synod, in addition to serving Trinity Congregation. However, by 1859 his St. Louis congregation had grown to such proportions that he was no longer able to serve there and simultaneously perform the duties of President of Synod. Consequently

he left St. Louis in 1859 and returned to Friedheim, Indiana, the settlement he loved so well. Here he retained his official capacity as President.

My parents had thirteen children, two of whom died in infancy. I was their tenth child and was born in Friedheim in 1862, during the time Father was President of Synod.

The journeys Father necessarily was called upon to make as President, took him to many and distant sections of the country and often were strenuous and hazardous trips. He made them by canal boat, riding on huckster wagons, or by any means of transportation which was available. These journeys aged Father before his time, so that in 1864 he resigned from the Presidency. Dr. Walther, who was President of Synod before Father, again was elected to that office in 1864.

After Father's resignation as President he asked for a small congregation. He was called to Cleveland, Ohio, which was his last charge. I was about three years old when my parents moved from Friedheim to Cleveland.

As a tiny, frail child I can recall the time my father came down-stairs from his study and said to Mother: "Get the child ready; I want to go visiting, and she may go with me." Consequently I accompanied Father to the near-by cemetery. It was a beautiful spring day, and Father's conversation drifted to beauties of nature. I remember distinctly that he unfolded this picture to me: "As these trees were dead all winter and are now alive, so the dead who are planted as seed in God's acre [*Gottesacker*] will come forth and live, and God's children buried here will be taken into heaven. — Listen," he continued, "to these various wonderful birds chirping! How marvelous our dear Lord has made this earth!"

My father loved to converse with, and meet, all types of people and was fond especially of mixing with various types of children and unfolding to them the love of the Savior.

Until I was eight years of age, I was very frail. During these years of illness, my father often took Mother's place at my bedside. I recall especially one night, when my father watched beside me while I lay asleep. Suddenly I awoke and said: "Papa, I just dreamed I was in heaven and that the angels played with me." "Well, my dear child," said Father, "God will send His angels shortly to get you"; and as I lay near death that night, I listened

intently to Father's description of heaven. But I recovered from this night's suffering, as I did from many others that followed.

When a child in school, I once fainted at my desk. After being taken home, I became violently ill with spasms. I could see and hear but was unable to move; so every one thought me unconscious. I can recall a female doctor who was called in and my mother and sister crying bitterly, while Father prayed at my bedside.

I was so fond of children that I often brought into our home dirty little urchins from the street and said: "Mother, aren't they cute?" Father once wanted to adopt a child because of our fondness for children, but Mother protested, already having thirteen of her own.

Every Sunday afternoon at three o'clock, Father conducted *Christenlehre* for the entire congregation, adults and children (the last confirmation class always being seated directly behind the schoolchildren). Usually the *Christenlehre* was preceded by baptisms. But having delivered his sermon and completed his Sunday's work, Father always rested during the late Sunday afternoons. Our Sunday evenings were always homey, cozy, and comfortable, for after the evening meal he wanted his family around him and objected to our going out often.

For our evening entertainment Father often showed us pictures in the Weimar Bible, also pictures depicting flowers, plants, costumes, cities, and rivers of various countries of the world (portfolio). Father had traveled through France, Italy, and England, and his descriptions were always interesting. He possessed valuable pictures, which we handled carefully while he sat in his large, comfortable chair, describing the inhabitants, the customs, the animals, the fruits, and the plant-life of the different countries.

I can recall that sometimes my brothers invited the neighbor children in for the evening. Then my brothers would take their leaden soldiers (gifts from loved ones in Germany) and form regiments. We had long tables in the kitchen, where Father would show them how to arrange these soldiers. Then he would tell about the different wars, and if he was smoking, he would purposely blow smoke among the leaden soldiers for effect. During winter evenings Mother sat and quartered apples, which we ate with nuts already cracked, and all listened intently to Father explain or describe some interesting event.

(To be continued)

Thirty Years of Home Mission Work in the Rocky Mountain Country

By REV. HENRY T. RAUH, Billings, Mont.

III

The year 1888 was a busy one. The first week in January I received a letter from the Rev. F. J. Biltz, the President of the Western District of our Synod, in which he requested me to undertake a mission trip into Southern Colorado and Northern New Mexico to establish preaching-stations and organize congregations wherever possible. The trip was to be of 6 to 8 weeks' duration. He also requested my congregation in Denver to grant me permission to make this trip, promising to send them a student from St. Louis who during my absence would teach my confirmation class and serve the congregation in the pulpit and in the Sunday-school. The request was cheerfully complied with both by the congregation and by me. The student arrived on January 25.

On January 30 I started out. The first stop was made in Pueblo, where I had been preaching on week-days every two, sometimes three, weeks since the middle of 1887. I now held two services on two week-day evenings. After the services on February 2 Trinity Ev. Luth. Church was organized with 27 communicants, of whom 11 were voting members. At midnight I left for Las Vegas, New Mexico, via Trinidad, Colorado. The latter city, 5,970 feet above the sea, was reached at 7 A. M. The train for Las Vegas was to leave at 12:50 P. M. This gave me an opportunity to make inquiries for Lutherans in Trinidad. Walking up one of the business streets in the early forenoon, I passed a drug store. The sign on the building showed me that a Mr. Groening was the proprietor. I entered the store, bought a small article that I needed, and began a conversation with the owner. "I suppose you are a German." "Yes." "Born in this country?" "No; in Germany." "In what part of Germany?" "In Hannover." "Then I suppose that you are a Lutheran." "Yes." Then I told him who I was and asked him whether he knew of any more German Lutherans in the city. "No," said he; "there are quite a few Germans here, but they are Catholics. Just across the street are two brothers by the name of Risch, who are the owners of that furniture store which you see, but they are Catholics; yet, if we had German services, they might attend." I then took leave of him and called on the Risch brothers, told them that I was on my way to Las Vegas and

that between trains I was trying to find out whether or not I could hold Lutheran services in this city. "We are Lutherans," they said, "and our wives are Lutherans; but it would not pay to have services for us few people alone." I then told him that Mr. Groening was a Lutheran also. "No," the elder Risch replied; "Mr. Groening is a Catholic." "Why," said I, "he told me that you two gentlemen are Catholics." The two brothers were surprised. These parties had known each other for years. Evidently they had never conversed on the subject of religion. "Well," said I, "it will soon be train time, and I must go to the depot to take the Santa Fe for Las Vegas. In a week or so I will return, and then we shall see what can be done in the matter of having a Lutheran service." I then left for Las Vegas, a city of 8,000 inhabitants, 135 miles southwest of Trinidad and 6,383 feet above the sea. I arrived at 7:25 P. M.

There were at that time in the city four communicants from one of our congregations in St. Louis and two from another congregation in Northwestern Missouri, whose names had been given me by the President of the Western District. Most of these people were in Las Vegas for their health. All Mexican towns of some size consist really of two towns, one very old, in which the Mexicans live, and a new town, called the Americantown, where the white population dwells. In the old, or Mexican, town the streets are very irregular, sometimes crooked, at some places wider than at others. The houses are built of adobe, that is, of bricks, about 12×8×4 inches, made of a mixture of mud and straw and dried in the sun. These houses have flat roofs; oftentimes one can see cactus or other vegetation growing on these roofs. From a distance a Mexican old town looks like a number of large store boxes scattered about. In the center of these towns is the plaza, a city block, or public square, arranged somewhat like a park; it actually is a park. Around the plaza are the business houses. I have seen a similar arrangement in Carthage, Missouri. The new, or American, town invariably joins the Mexican town and is laid out so that the streets cross each other at right angles; the houses are not different from the houses in any Eastern city. About six miles from the city in the foot-hills are the renowned Las Vegas Hot Springs and the elegantly furnished Montezuma Hotel, owned and operated by the Santa Fe Railroad Company.

After a good night's rest I, on Saturday, looked up the Lutherans mentioned before and obtained from them the names of a few other people who, they thought, might be Lutherans or who,

if they were not brought up in our Church, might be willing to attend our services. I cordially invited all these to come the next day, that was, Sunday, at 3 P. M. We had an attendance of 15 adults; after the sermon a child was baptized. In the evenings of the following two days I held services again; the attendance was about the same.

During this my first stay in Las Vegas I one day called on a man, a Mr. H., whose wife attended our services and invited him to do likewise. He said: "I will come provided you promise me one thing, promise not to mention the name of Jesus in your sermon; for, when I hear that name, I invariably go to sleep." This he said with a wicked grin in his face. I replied: "It is just that name that I am preaching as the only name under heaven given among men whereby we must be saved. You may ridicule it now, but mark what I say: the time will come when you will desire to hear that name and you may not have the opportunity to hear it."

I also met a native Mexican Presbyterian missionary, who had been reared a Catholic. By reading the Bible he had in the course of time had his eyes opened; by and by he came in contact with some Presbyterians, who had him study for several years in a mission-school of their denomination in Philadelphia, Pennsylvania, whereupon he returned to New Mexico and began to work among his people. In 1878 he established a religious school in Las Vegas, old town, in which at the time I met him 90 children were being taught by him and three white lady teachers.

The Mexicans are a mixed race, having in their veins Indian and Spanish, to some extent also Negro and Italian, blood. They speak a corrupt Spanish and belong to the Catholic Church. The Indians in New Mexico are of the Pueblo tribe, have the real copper color, and are not very tall; they appear to be quite intelligent, are very peaceful, are engaged in farming on a small scale, and are said to be closely related to the Aztecs of Old Mexico. These Pueblo Indians have their own language; they are nominally Catholics, are such by force. I have been told by several parties who for years have had dealings with them that they in secret cling to their old Aztec heathen religion, anxiously looking forward to the expected return of a deliverer in the person of Montezuma, the ancient illustrious emperor of the Aztecs, who, having been made a prisoner by Hernando Cortez, the Spanish conqueror of Mexico, soon thereafter died at the age of 41 years on June 30, 1520.

On February 8 I returned to Trinidad. I was told by one of

the men whom I had met on my first short visit to the city that I could meet quite a number of Germans in a certain place of business on Main Street, about 4 o'clock. I went to the place in question and met five or six men, to whom I introduced myself and to whom I spoke of my intention to hold Lutheran services. One of them, a powerfully built man, whose name was Kraus and who had been reared a Catholic in Austria and had been an officer in the Austrian army for a number of years, began to sing a song ridiculing the ministry of the Gospel. The others listened to him and laughed quite freely, while I stood leaning with one arm on the counter and was quiet. He expected me to take him to task, but I said nothing. After he had finished the first song, he started to sing another one; but this he did not finish, nor did the other men present applaud. He broke off abruptly and said to me: "Come with me; I have my buggy outside, and if you do not object, I will take you to the homes of the Germans and get you acquainted with their families and do all I can to assist you in getting a start in this town." He was as good as his word. He did not only introduce me to the people but urged them to attend the services, assuring them that he would be there, too. While taking me through town, he chatted quite freely. He claimed that Luther was entirely justified in denouncing the enforced celibacy of the priests in the Catholic Church. He also asserted that Pope Pius IX had joined the Masonic Order several years before his death, but that this was not generally known. Kraus himself was a Mason.

I succeeded in my endeavors to rent a church for services on Friday evening of that week and on the following Sunday afternoon. In the forenoon on Friday the weather was beautiful, but in the afternoon it changed; clouds began to gather, and at 5:30 it began to snow. At 7 P. M. the ground was covered with snow to a depth of four inches, and the wind was blowing furiously, and at 7:30 we were to have the first Lutheran services in Trinidad. I hardly ventured to expect much of an audience. To my great surprise 46 adults had gradually presented themselves in the church. They were not all Lutherans. It was a motley crowd — Lutherans, Catholics, unbelievers, and a sprinkling of Jews. After I had distributed my hymn-books, a man who introduced himself to me as a former school-teacher in Germany volunteered to play the organ. He had brought with him to the church a book of chorals printed in Germany. He played an interlude between every line of every stanza. The first hymn was No. 1 in our German hymn-

book. He played, and the people sang as best they knew how: "All glory be to God on high," then an interlude; "who hath our race befriended," then another interlude, and so on. After the services I announced that on Sunday, at 2 o'clock, I would preach again and requested the people to bring with them such of their friends and acquaintances as were able to understand the language and were willing to come. Just as I was about to leave the church, one of the Risch brothers and another man told me that I had forgotten something, forgotten to announce a collection. "Now on Sunday," they said, "you announce a collection; for you have expenses to defray, hotel bill, railroad fare, church rent, and other expenses." "Well," said I, "if you do not object, I will state next Sunday that I have been requested by certain parties to announce that an offering will be received to defray the expenses," and they said, "That is entirely satisfactory, but do not forget."

I wish to say here that I never requested a collection the first time I preached in a new place but always took for granted that the people themselves would take care of this matter in some way without being reminded of that duty. Now and then, however, it will happen that a few words will be necessary. I will mention one instance. What I am about to narrate now did not occur in the Rocky Mountain country but in Southern Kansas, in a rural district near the small town of Burden, 20 miles east of Winfield. I was at that time pastor of St. Martin's Congregation in Winfield. A member of this congregation lived near Burden. People in those days had no automobiles. The man referred to could not, on account of the distance, attend the services in Winfield very regularly. I asked him in the summer of 1900 whether there were any more Lutherans besides his family near Burden and any people without church connection who might be willing to attend services if I should go there on Saturdays and hold services in the evening in the schoolhouse a few miles from his home. I could then, early on Sunday, by train, return to Winfield in time to preach there. He was very much pleased with my offer as in this manner all the members of his family could hear the Word of God twice a month; he also said he would out of his own pocket pay my railroad fares both ways. I preached there for five months, the attendance was never below 30. In December I requested the people after the services to remain seated as I had some matters to present to them. I spoke about as follows: "I have been preaching to you now for some time, have come of my own accord. Now I should like to

know whether or not you wish for me to continue coming and preaching to you the Word of God." I had hardly finished when several men said, "Yes indeed we want you to keep on coming." "Well," said I, "it would be the proper thing to have a motion made to that effect and have it voted on." A very tall and slender man about 50 years old was asked to preside. The motion requested was made and seconded, and the president of the meeting asked all present, men and women, to vote: "All that are in favor of having the brother serve us in the future as he has done in the past signify so by saying 'aye.'" Everybody voted in the affirmative with a loud voice. Then I said: "Now you know that the only way I have to come is by train; and you all know, too, that there is some expense connected with my coming. Up to the present time one man has been paying my expenses. You, of course, did not know of this; but it is a fact. And do you not think it would be a wise thing to have an offering after each service, so that every one can contribute a small sum towards defraying my expenses? You certainly do not care to have one man continue bearing the entire burden. How would it be if some one made a motion to take up a collection after each service for the purpose mentioned? The railroad fare is 90 cents for the round trip." I expected that some one would make the motion suggested. But nothing was said; for a while quiet reigned supreme. Finally, some one in an almost inaudible voice made the motion; a few moments later the motion was seconded. Then the man who acted as president put the motion in the following words: "All that are in favor of paying the 'feller's' expenses say, 'Aye.'" A few faint ayes were to be heard; then the people returned to their homes. I preached at that place a few more times after this, but the attendance dwindled down more and more all the time, until finally only the two Lutheran families would come to the services. Two months later I was obliged to discontinue services at Burden, as I had received and accepted a call to Joplin, Mo.

But to return to the work in the Rocky Mountain country. On the day after the first services had been held at Trinidad — it was a Saturday — one of the Jews who had been in church the night before desired to introduce me to his Rabbi, Dr. Glueck. We met the Rabbi in the hall in which he expected to hold services, and as no one came to hear him except two men and his own wife, he dismissed them, and he and I had a long chat. He was not an Orthodox but a Reform Jew. Our conversation was on the

subjects of Christianity, Judaism, morality, human righteousness, on the Old Testament, on sin and the redemption from sin by Christ. He ridiculed the idea of redemption. When I called his attention to the teachings of the Old Testament prophets concerning this matter, he declared those teachings to be nonsense. And sin, he said, is nothing but a slight imperfection and does not amount to anything, does not in any sense of the term come into consideration in the dealings of God with man. He asserted that the best thing the ministers of Christ could do would be to preach morality and induce the people to lead moral lives; that is, said he, the all-important thing in our age and in every age. "Cut out all this foolish talk about your Christ and redemption and sin." Such were his words.

I asked him whether he did not believe the writings of the prophets and the psalms to be divinely inspired. "Oh, no," said he; "the prophets spoke when they were hysterical, and the psalms are poems. I do not accept these writings as being of any other than literary value." I then inquired of him what part of the Old Testament he did accept as being of more than purely literary importance. He paused for a moment and then said: "The Thora" (the five books of Moses). Then I said: "Does not your Thora represent sin as being something perfectly awful? Does not your Thora represent God as visiting the most severe punishment upon such as commit sin? Does not your Thora tell you Gen. 2:17 that God said to Adam: 'In the day that thou eatest thereof thou shalt surely die'?" He apparently was at a loss what to reply. Finally he asked me: "Do you know how that idea 'surely die' is expressed in the original, the Hebrew?" I told him that I did, that it is expressed by using the word death and die and that this is done to indicate the enormous guilt of sin and the certainty of punishment. He looked at his watch and said: "It is now near the noon hour." I invited him to our services that were to be held the next day in the afternoon. He did not positively promise to come but said he would see. Before we left the hall, he said he desired to give me some good advice, which he thought would not be improper for him to do as he was a little more than twenty years older than I. "You will do well," he said, "if you will always bear in mind that you will only then be successful in your work if you cast everything else aside and preach morality." I said to him: "And you will do well if you will always bear in mind what a perfectly awful thing sin, your sin, too, is in the sight of Almighty God." He then went to his home and I to my hotel.

The services on Sunday were held at the appointed time. By the time the first hymn had been sung, 63 adults had put in their appearance. During the singing of the second hymn the Rabbi entered. He would not be seated but remained standing and leaned against the wall near the door. I preached on Matt. 22: 41-46 about the person of Christ and His object in coming into the world. Every time I mentioned the name of the Savior, he spat on the floor to indicate how much he despised that name. His actions disturbed those who sat in the pews in front of him. Several men in the audience looked back at him, hoping he would understand that common decency required him either to desist or to leave the room. Just before the sermon was finished, he did leave. After the sermon I announced, in the manner in which on Friday I had promised two men that I would do it, that a collection would be taken. The collection amounted to $19.05. I also announced that on the next day I would go to Las Vegas again and from there a few days later to Santa Fe and then into Southwestern Colorado to Durango, Pine River, and Silverton, but that I would be back in Trinidad the first week in March. All seemed well pleased.

The Missouri Synod in Northwestern Ohio

By the REV. GEORGE MAASSEL, Napoleon, O.

V

The Lord gave the Word; great was the company of those that published it. *Ps. 68:11*

1884—1904

(Continued)

Pastor Reinking's successor in Toledo was Pastor Theo. Horst, one-time pastor at Florida, who was installed in Immanuel, Toledo, October 1, 1893, by Pastor Querl. From this time on Immanuel prospered. Pastor Horst soon had a school of 50 children, which necessitated engaging a teacher, Mr. F. Schmelzer, a student of theology. In 1895 Immanuel called its first permanent teacher, Mr. W. C. Krog, who served until 1901, when he resigned. His successor was Mr. J. G. Twietmeyer, who began his services in November, 1901, and has continued as principal of Immanuel's school to the present time, a total of 39 years.* On June 16, 1895, Im-

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* Died December 24, 1940. — ED.

manuel also dedicated a new church, with Pastor H. W. Lothmann, the Visitor of Northern Ohio, and Pastors R. Herbst and A. E. Brueggemann as festival preachers. Also Trinity, under the leadership of Pastor Querl, continued to prosper, and on the 16th Sunday after Trinity, 1895, it could rededicate its enlarged and renovated church. Pastors J. H. Klausing and F. Reinking proclaimed the praises of God on this festive occasion.

The latter years of the 19th century were a period of unusual activity for the Church in this area. A new congregation was organized near Cecil, Paulding Co., chiefly through the efforts of Pastor W. C. Meinzen of Woodburn, Indiana. It was named St. John's, and on the 25th Sunday after Trinity, 1894, it dedicated a small church, 24×36 feet, to the service of God. The festival preachers were Pastors G. M. Zucker and L. J. F. Going. Pastor Meinzen continued to serve the Cecil congregation until 1897.

Early in 1894 Pastor E. Juengel removed from Florida to Cleveland, Ohio, and was succeeded by Candidate H. Rottmann, who was ordained and installed on the 10th Sunday after Trinity, 1894, by Pastor H. Diemer.

In 1894 St. Paul's, Napoleon and St. John's, Sherwood, were received into membership with Synod. The congregation at Elmore continued to receive $100 and Immanuel, Toledo, $300 support from the Central District's Mission Treasury. A year later the support for Elmore was reduced to $50 and that for Immanuel, Toledo, to $240.

In 1895 the congregation in Damascus Township, which had become rather notorious, returned to the fold of the Missouri Synod. It was now even to have a resident pastor. Candidate Chr. Lehmberg was ordained and installed at McClure on the 3d Sunday in Advent by Pastor W. Schust.

But a more noteworthy increase was the founding of Immanuel Congregation in Monroe Township, Henry Co. This was the region where Pastor G. Hueter of the Iowa Synod had organized Hope Congregation in 1879 and where in the 80's Pastor Detzer had organized St. Paul's. In this same territory lived members of St. Paul's, Flatrock. These members had for some time desired to organize a congregation in the vicinity of Hamler, because they were too distant from Flatrock, but it remained only a desire, since they were so few and in poor circumstances. But a schism in Hope Congregation caused a considerable number of its members to withdraw and to join with those of St. Paul's, Flatrock, and possibly

also with some members of St. Paul's in Monroe Township, and so under the leadership of Pastor W. L. Fischer Immanuel in Monroe Township came into being. The organization of the new congregation was effected February 8, 1896, the corner-stone of the church was laid May 3, and August 26, on the 12th Sunday after Trinity, 1896, the church, 34×50 feet, was dedicated by Pastor Fischer, with Pastors G. F. Seemeyer and Theo. Horst as the festival preachers. Immanuel now called Pastor G. F. C. Koch of Elmore, and he was inducted into office on the 18th Sunday after Trinity, 1896, by Pastor Fischer. Pastor Koch's successor at Elmore was Pastor L. J. F. Going of the Sherwood-Edgerton parish, and he, too, was installed on the 18th Sunday after Trinity in Elmore by Pastor Horst. Pastor Going's successor at Sherwood-Edgerton was Pastor Geo. F. Gotsch, who was installed by Pastor R. D. Biedermann on the 21st Sunday after Trinity, 1896.

At this time the pastorate of G. M. Zucker, who had served St. John's, Defiance, for 23 years, terminated with his removal to Michigan. His successor was Pastor Karl Spannuth, who was inducted into office on the 25th Sunday after Trinity, 1896, by Pastor H. Diemer.

In 1896 Pastor Ernst Wilder removed from St. James's, Fulton Co., to Denham, Indiana, and the congregation again joined St. John's, Ridgeville Township, to form one parish under the guidance of Pastor F. Reinking. Pastor Reinking at this time extended his field east and north in Fulton County, possibly because members of St. James's had moved into this territory. He founded a preaching-station three miles north of Ottokee and was active also in the region about Swanton.

In 1897 St. John's, Cecil, received a resident pastor when Pastor Chr. Lehmberg of McClure was installed at Cecil on Sunday Reminiscere, 1897, by Pastor W. C. Meinzen. The following year the congregation near McClure received its second and last resident pastor. Candidate Aug. Buuck was ordained and installed on the 11th Sunday after Trinity, 1898, by Pastor Schust. To Pastor Buuck was now also assigned the mission-field in Fulton County, with preaching-stations at Ottokee and Swanton.

Four fourteen years Pastor W. L. Fischer had served the largest parish in the territory, three congregations, St. Paul's, Napoleon, St. Paul's, Flatrock, and St. John's, Freedom Township. Brethren in office are said to have referred to him occasionally as "The Capitalist" because of his large holdings. The time, however, had

now come that this field, too, had to be redistributed and shared. But which congregation was to retain Pastor Fischer, and which congregations were to call a new pastor? This problem was settled when St. John's in Freedom Township invited Pastor Fischer to settle in their midst, and when one member of St. John's erected a parsonage and made it an outright gift, not to the congregation, but to the pastor. So Pastor Fischer, who had until then resided in Napoleon, moved out into the country. St. Paul's, Napoleon, now called Pastor Theo. Saupert, who was inducted into office on the 18th Sunday after Trinity, 1898, by Pastor Fischer. Earlier that year Candidate S. Hofmann had been ordained and installed in St. Paul's, Flatrock, on the 5th Sunday after Trinity by his predecessor.

On the 1st Sunday in Advent, 1898, St. John's in Ridgeville Township dedicated a new church, 36×73 feet, with a 100-foot tower. The preachers for this joyous occasion were Pastors W. L. Fischer, W. H. Querl, and Karl Spannuth, the last-named preaching in English.

In 1899 another congregation — or part of a congregation — requested the services of a Missouri Synod pastor. This was Peace Congregation in Bartlow Township, Henry Co., near Deshler. It had been organized by Pastor Hueter of the Iowa Synod in 1885. Under the pastorate of J. J. Roesch, who was serving Hope Congregation and St. Paul's in Monroe Township in addition to Peace, difficulties arose between the pastor and the members of Peace Congregation. Pastor G. J. F. Koch of the neighboring Immanuel Congregation was now called as pastor of Peace Congregation also and was duly installed in the summer of 1899 by Pastor Theo. Saupert. Some members of the congregation, however, were not satisfied with this procedure. They organized St. John's and built another church one mile east of Peace Church. St. John's continued to be served by pastors of the Iowa Synod.

In 1901 Pastor Geo. Gotsch removed from the Sherwood-Edgerton parish, and each congregation was henceforth to have its own pastor. St. John's, Sherwood, called Pastor R. Schroth, formerly in Australia, who was installed on the 16th Sunday after Trinity, 1901, by Pastor Karl Spannuth. Zion, Edgerton, received as its pastor Candidate Philip Bohn, who was ordained and installed on the 11th Sunday after Trinity, 1901, by Pastor J. A. Bohn. Towards the close of the year St. John's, Cecil, lost its one and only resident pastor, when Pastor Chr. Lehmberg removed to

Denham, Indiana. The Cecil congregation was probably for the time being reunited with the Woodburn congregation into one parish.

Also in the eastern part of Henry and Fulton counties changes occurred at the turn of the century. Pastor Aug. Buuck removed from McClure in Henry County to St. Thomas's in Van Wert County. The congregation near McClure was now joined with St. Paul's, Flatrock, to form one parish under Pastor S. Hofmann. The preaching-places in Fulton County, hitherto served by Pastor Buuck, were now supplied with a resident pastor, Candidate C. H. Schroeder, who was ordained by Pastor Theo. Horst in Immanuel, Toledo, on the 5th Sunday after Trinity, 1900, and on the following Sunday was inducted into office at Swanton, Ohio, by Pastor F. Reinking. Besides Swanton he served the congregation near Ottokee and a preaching-place near Holland, Ohio.

In 1901 Peace Congregation near Deshler separated from Immanuel near Hamler and received its own pastor, Candidate E. Paul, who was installed on the 12th Sunday after Trinity, 1901, by his predecessor, Pastor Koch.

In 1902 Pastor S. Hofmann removed to Van Wert and was succeeded in the Flatrock-McClure parish by Pastor C. H. Schroeder of Swanton. He was inducted into office on Trinity Sunday, 1902, by Pastor W. Schust. Meanwhile St. James's in Fulton County had again separated from St. John's, Ridgeville Township, and called its own pastor, J. F. Ruff, who was installed on Pentecost Sunday, 1902, by Pastor Reinking. Pastor Ruff now also served the field vacated by Pastor Schroeder in Fulton County. Little permanent gain, however, resulted from this venture in the eastern section of Fulton County. Holland and Swanton soon passed out of existence, and the congregation near Ottokee never prospered.

At this time Pastor W. Schust removed from Holgate to North Amherst, Ohio, and was succeeded by Pastor H. A. Bentrup, who had served in the Deaf-mute Mission. He was installed in St. John's, Holgate, on the 21st Sunday after Trinity, 1902, by Pastor Diemer.

Peace Congregation, which had received its own pastor in 1901 and had still worshiped in a humble log church, now erected a neat frame church, 34×56 feet, which was dedicated on the 7th Sunday after Trinity, 1902, with sermons by Pastors F. A. Kiess and G. J. F. Koch.

Finally the oldest and for many years the only parochial school

in Henry County that could boast a regularly installed teacher was firmly established in St. John's Freedom Township, when the first duly called teacher, Mr. Herm. Westenfeld, was inducted into office on the 3d Sunday in Advent, 1902, by Pastor W. L. Fischer.

Once again a pause is in order, so that a general perspective of the field may be had. In 1884, in these northern counties, there had been seven pastors serving thirteen congregation. In 1903, after two decades, there were 16 pastors serving 21 congregations and preaching-places. Two veterans among the pastors had been privileged to witness this progress for all those twenty years. They were Pastor H. W. Querl of Toledo and Pastor W. L. Fischer of Freedom Township, Henry Co. With the exception of St. John's, Cecil, there is a complete statistical report available for 1903 of all the congregations.

Summary of Statistics for 1903

Pastor	Congregation	Souls	Communicants	School-children
H. A. Bentrup	St. John's, Holgate	450	271	70
Ph. H. Bohn	Zion, Edgerton (services with an attendance of 20)	143	80	20
H. Diemer	St. Stephen's, South Ridge	359	251	20
W. L. Fischer	St. John's, Freedom	625	375	96
L. J. F. Going	Trinity, Elmore	323	200	27
Theo. Horst	Immanuel, Toledo	383	239	81
G. J. F. Koch	Immanuel, Monroe Township	370	207	70
E. W. Paul	Peace, Deshler	196	98	38
H. W. Querl	Trinity, Toledo	1,650	990	275
F. Reinking	St. John's, Ridgeville Township	334	210	70
H. Rottmann	St. John's, Michaelis	59	40	5
	St. Peter's, Florida	174	99	30
J. F. Ruff	St. James, Fulton Co.	155	92	25
	Swanton	87	24	—
(J. F. Ruff)	Ottokee; services with an attendance of 31.			
Theo. Saupert	St. Paul's, Napoleon	459	265	21
C. Schroeder	St. Paul's, Flatrock	198	121	25
	McClure	46	32	
R. Schroth	St. John's, Sherwood	227	140	31
K. Spannuth	St. John's, Defiance	760	350	53

It will be noted that every pastor reported a school. There was a total of six regularly called teachers in this territory. Three were serving at Trinity in Toledo and one each at Immanuel, Toledo, St. John's, Defiance, and St. John's, Freedom Township.

Auglaize County, 1884 — 1904

Although St. John's, Wapakoneta, in Auglaize County, was isolated, it proved much alive and able to stand on its own feet. There is the record that on June 1, 1887, it granted Pastor F. W. Droege a two-month furlough to recuperate, during which time it engaged the services of a student. Again, the brick church, erected in 1858 and dedicated with very elaborate services, proved after thirty years a very unsubstantial structure. In 1887 the congregation therefore resolved to erect a frame church. The new church, 34×60 feet, was dedicated on the 24th Sunday after Trinity, 1888, the second pastor of the congregation, J. H. Werfelmann, preaching the German and Pastor R. F. Kunschick the English sermon. Since Pastor Droege had not recovered his health, the congregation, in the spring of 1889, granted its pastor an indeterminate furlough, and three students, Schmidt, Mueller, and Koch, supplied the congregation. Pastor Droege, however, was unable to return to his charge, and after a rather long vacancy he was succeeded by Pastor August Wilder, who was installed on the 3d Sunday in Lent, 1890, by Pastor Seemeyer. After three years Pastor Wilder removed to Bremen, Indiana, and was succeeded by Pastor P. Klindworth of Independence, Kansas, who was inducted into office on Sunday Misericordias Domini 1893 by Pastor H. W. Querl. Pastor Klindworth served St. John's about four years and then accepted a call to Feuersville, Osage Co., Mo.

The congregation now called Pastor F. A. Kiess of Mansfield, South Dakota. He was installed in St. John's Church on Trinity Sunday, 1897, by Pastor H. J. Klausing. During Pastor Kiess's pastorate a family of St. John's moved to Lima, Ohio, in Allen County, and this led to the organization of a congregation in that city. At first Pastor Kiess conducted services in the home of his member in Lima. The audience slowly grew. Occasionally Pastors E. Paul and G. J. F. Koch assisted Pastor Kiess by conducting the services. Because Lima was a promising city, a resident missionary was placed in charge. Candidate Richard B. W. Brenner was ordained and installed in August, 1902, in Immanuel, Lima, by Pastor F. A. Kiess. In 1903 the congregation acquired some real estate for the purpose of erecting a house of worship.

Statistics of 1903

F. A. Kiess, St. John's, Wapakoneta. 285 souls, 196 communicants, 30 schoolchildren.

R. Brenner, Immanuel, Lima. 100 souls, 42 communicants, 35 children in Sunday-school.

Van Wert County, 1884 — 1904

St. John's, Convoy, had received in Pastor Ernst Stubnatzy a man broken in health. The young pastor had hoped that the labors required in one small congregation should give him ample opportunity to regain his health, but teaching school and preaching so taxed his strength that he had to curtail his activities to a minimum. Neighoring pastors had to fill his pulpit at frequent intervals. The congregation stood nobly by their ailing pastor and for four years contributed an adequate salary even though the pastor could give his parishioners only very inadequate service. Finally in June, 1886, Pastor Stubnatzy resigned his charge at Convoy and removed to Fort Wayne, where he died September 25, 1886, at the age of 32 years, 6 months, and 17 days. His successor was Pastor H. Evers, who was installed by Pastor Seemeyer on Sunday Exaudi, 1886.

In the fall of 1887 Pastor F. Zagel removed from Immanuel, Van Wert, and was succeeded by Pastor E. Sitzmann, who was installed by Pastor Seemeyer on the 2d Sunday in Advent, 1887. Two years later Pastor Kunschick removed to Madisonville, Ohio. St. Thomas's now called Pastor C. Strasen, Jr., of Immanuel in Toledo, who was inducted into office on the 5th Sunday in Lent, 1889, by Pastor Seemeyer. In 1890 Pastor Sitzmann removed from Immanuel, Van Wert, and for a year Pastor Strasen of St. Thomas's served also Immanuel in Van Wert. When Pastor Strasen accepted a call to Wayside, Wisconsin, he was succeeded by Pastor J. H. Klausing, who was installed on the 16th Sunday after Trinity, 1891, by Pastor Seemeyer. For about one year Student H. C. Siegert supplied Immanuel, Van Wert, and from 1892 to 1894 Immanuel was joined with St. Thomas's into one parish under Pastor Klausing. In 1894 Van Wert again received its own pastor when Candidate H. M. Zorn was ordained and installed by his father, Pastor C. M. Zorn, assisted by Prof. F. Zucker and Pastor Klausing, on the 16th Sunday after Trinity. In 1897 some eight members of Immanuel in Van Wert organized Zion Congregation in Union Township. A house of worship was immediately erected; it was dedicated on the 12th Sunday after Trinity, 1897, with Pastors Klausing and Zorn the festival preachers. A few weeks later Pastor H. M. Zorn removed to Columbus, Ohio, where he was installed on the 16th Sunday after Trinity, 1897, by Pastor H. C. Knust. Zorn's successor was Pastor J. H. Lindemeyer of Leetonia, Ohio, who was installed on the 7th Sunday after Trinity, 1898, by Pastor Klausing.

Meanwhile at Convoy Pastor Evers had been succeeded by Candidate Karl Wyneken, who was ordained and installed on the 13th Sunday after Trinity, 1897, by Pastor Klausing. When Pastor Klausing had served St. Thomas's for eight years, he was succeeded by Pastor Aug. Buuck of McClure, Ohio, who was inducted into office on the 3d Sunday after Epiphany, 1900, by Pastor J. H. Lindemeyer. Two years later the latter was also succeeded by a pastor from Henry County, when Pastor S. Hofmann was installed at Immanuel, Van Wert, on Sunday Rogate, 1902, by Pastor C. F. W. Meyer.

On the 1st Sunday after Epiphany, 1902, St. John's, Convoy, had the joy of dedicating a new brick church, 56×32 feet. The preachers for the occasion were Pastors W. Schmidt, C. F. W. Meyer, and G. F. C. Seemeyer.

Statistics of 1903

Pastor G. F. C. Seemeyer, Zion, Schumm. 218 souls, 142 communicants, 38 schoolchildren.

Pastor A. F. C. Buuck, St. Thomas's, Frances. 185 souls, 129 communicants, 33 children.

Pastor K. Wyneken, St. John's, Convoy. 222 souls, 142 communicants, 36 children.

Pastor S. Hofmann, Immanuel, Van Wert. 170 souls, 85 communicants, 20 children. Zion, Union Township, 54 souls, 32 communicants, 9 children.

(To be continued)

English Lutheran Church Activities in the Ozarks Prior to 1888

Contributed by REV. WALTER COOK, Conway, Mo.

(Continued)

CALLED SESSION, SEPTEMBER 19, 1885

"Members present were: Joseph Rader, A. F. Rader, W. A. Rader, Darius Rader, Simeon Rader, S. L. Rader, Wm. Summers, A. J. Mace, W. H. Keesling, Jonathan Peters, Philip Rader. The pastor was absent on a mission trip."

The purpose of this meeting was to raise the money needed for providing seats in the church.

"Following is the list of the donors and their donations: Joseph

Rader, $2.25; Darius Rader, $2.45; A. F. Rader, $2.40; Simeon Rader, $1.60; Wm. Keesling, $ .50; W. A. Rader, $1.00; Jonathan Peters, $1.50; A. J. Mace, $ .50; S. L. Rader, $1.00; D. S. Rader, $ .20; Wm. Summers, $ .50; P. H. Rader, $1.00. Total amount, $14.90.

"It was resolved that P. H. Rader be cashier and furthermore that he make a book-shelf in the parsonage."

REGULAR MEETING, OCTOBER 31, 1885

"The minutes of the foregoing meetings were adopted. The following resolutions were passed:

"Resolved that the committee on church benches be released and their work considered satisfactory.

"As to admitting Mr. Owens into our membership it was resolved that we heartily invite Mr. Owens and family to join this congregation.

"Mr. Keesling, Sr., was acknowledged as a voting member, but on account of old age he is excused from attending the congregational meetings.

"Resolved that the school vacation — interval between first and second term — be three weeks. The hour of the day when to open school was left to the discretion of the pastor.

"The proposal made by the late conference of equalizing ministers' traveling expenses when going to conference was discussed and unanimously adopted.

"Resolved that all members take part in underpinning the parsonage and digging a cellar on Friday, November 13, 1885.

"The committee appointed by the president to clean the spring near the parsonage consists of: Laf. Rader, Jon. Peters, and Philip Rader.

"It was understood that the president repair the gate in front of the church house.

"Resolved that all members do their part in furnishing and chopping up the wood for the heating of the church house.

"It was also reported that the book-shelf in the parsonage had been finished, that the pastor had received from the congregation his traveling expenses from St. Louis ($6.35), and that the furniture bill at Mr. Hanson's had been paid ($18.10).

"The new constitution for the congregation was taken up for consideration and discussed but by advice of the pastor was laid on the table until next meeting."

CALLED SESSION, NOVEMBER 14, 1885

"The minutes of last meeting were adopted.

"Pertaining to these minutes the following reports were made: The spring near the parsonage was reported to have been cleaned and put in order generally. The gate before the church house was reported repaired as near as practicable. The foundation of the parsonage was reported completed, but the digging of a cellar was left to a more suitable time.

"The new constitution, laid on the table at the preceding meeting, was reconsidered and unanimously adopted by the following resolution:

"Resolved that we substitute the new constitution, presented by our pastor, for the old one and that we acknowledge this new document to be the regular constitution of our congregation henceforth.

"In this meeting the new constitution was signed by all voting members with the exception of Mr. Keesling, Sr., who was absent and excused. It was signed by him soon after that.

"Mr. George E. Rader was received back into membership, a confession of his relative to his previous life having been read to the brethren by the pastor, which was considered satisfactory by unanimous vote.

"Mr. Jacob E. Owen was also received as a member, since he fully agreed with the constitution and had been leading a Christian life.

"It was resolved that a janitor be appointed for the church house having the additional duty of seeing to the maintenance of good order during divine worship.

"Resolved that regular divine worship begin at 11 A. M. during the winter season. It was understood that Sunday-school continues to open at the usual time, 10 A. M.

"It was resolved, furthermore, that A. F. Rader be the janitor. The wine bill ($4.00) was paid to the pastor. The treasury not being able to pay the full amount, Mr. Darius Rader put the money lacking into the treasury."

CALLED SESSION, DECEMBER 13, 1885

"The pastor called this meeting immediately after service. The following resolutions were passed:

"Resolved that we celebrate the Lord's Supper on the high festival days, such as Christmas, Easter, Pentecost, or, should this

not be practicable, on the Sunday immediately preceding or following these festivals.

"Resolved that we have a regular service for our school-children on Christmas evening, with a Christmas tree, which, if possible, is to be decorated with appropriate presents for the children. It was understood that also such presents as were not intended for the children would be publicly distributed on this occasion."

CALLED SESSION, SUNDAY, DECEMBER 19, 1885

"This meeting also was called immediately after the morning service and the following resolutions were passed:

"Resolved that the next regular congregational meeting is to convene Thursday, December 31, 1885, opening at the usual time.

"Resolved that Sylvester Evening be celebrated with appropriate services; these are to commence at 6 P. M.

"Resolved that collections be taken up for mission purposes, and so forth, on high festival days."

CALLED SESSION, DECEMBER 31, 1885

"After the reading and adoption of the minutes of the three preceding sessions Mr. Noah Luther Rader was by resolution received into membership and signed the constitution.

"The election of officers for the ensuing year (1886) resulted as follows: President of the congregation, Mr. Darius Rader; Secretary, the pastor; Assistant Secretary, Mr. Phil. Rader; Treasurer, Wm. A. Rader; Cashier, Phil. Rader; Janitor, A. F. Rader; Superintendent of Sunday-school, Wm. A. Rader; Leader of the singing class, Simeon Rader; Elders: Joseph, Darius, and Simeon Rader.

"The treasurer's and the cashier's reports were received. It was resolved that the cashier report four times a year, in each meeting following a payment of the pastor's salary.

"The committee on arrangement of Christmas tree reported a surplus in contributions of $4.25.

"Resolved that after deducting five cents from this sum, the balance, $4.20, be given for mission purposes.

"Resolved that the special collection on Christmas Day, $3.00, be given to Mr. C. Morhardt, student from St. Louis, for defrayment of traveling expenses.

"Resolved that resolutions of thanks to the Rev. C. L. Janzow and friends for presenting us with ornaments and presents for our Christmas tree, to Mr. Getty of Conway for presenting us with

apples for the same purpose, and to Mr. C. Morhardt, student, for conveying said ornaments from St. Louis.

"Resolved that the manner of taking up collections in future be that the collector pass around a hat or basket for this purpose during service.

"Resolved that collections be taken up in this manner every Sunday.

"Resolved that Mr. Darius Rader be collector.

"Resolved that we hereby extend our earnest invitation to Rev. A. Rader of the Lutheran St. Paul's Congregation to conduct divine services for us whenever opportunity offers."

REGULAR SESSION, FEBRUARY 27, 1886

"The minutes of last session having been adopted, the pastor proposed to the congregation a series of services during the Lenten season. This proposal was gladly accepted, and by resolution the Sunday evenings during the time mentioned were set apart for these services.

"In view of the possible necessity of the pastor's visiting the Barton County congregation on the second Sunday of next month, the permission to do this was granted by the congregation.

"As to the parochial school it was resolved to continue with the third term on the close of the second and to have a short vacation later in the season. It was also resolved that the congregation buy from Mr. Joseph Rader the map hitherto used in school.

"Resolved that the cellar under the parsonage be dug. As to the time of digging it, it was understood that two members work at least one day in each week. If more than one rainy day happens to be in a week, it is understood that all rainy days be put in for cellar work by the members, notified by Mr. Frank (A. F.) Rader, who was appointed to this office by the president.

"Resolved that a basket be bought for the purpose of taking up collections.

"Resolved that a privy (toilet) be built at the parsonage. The committee in charge: Darius and Wm. Rader.

"It was also resolved that one half (½) acre for orchard and garden be bought of Mr. Darius Rader.

"Resolved that we thankfully accept Rev. A. Rader's offer of 25 apple-trees for the orchard for the parsonage.

"Other committees: Philip and Wm. Rader, to get cedar-trees for churchyard and parsonage; Darius Rader, to get a man for

the pastor when wood work is required [*i. e.*, firewood]; Joseph and Philip Rader, to repair the gate of cemetery.

"Resolved that the deeds for parsonage and church house be filled out by next Easter.

"Resolved that sentiments of well-wishes and gratitude be expressed through the pastor to his parents and to special friends in St. Louis, in short, to all friends of our congregation, whenever opportunity offers.

"Resolved that the tuition charge for each child of Lutheran parents not members of this congregation be 20 cents a week.

"Closed with the Lord's prayer."

CALLED SESSION, SUNDAY, MAY 12, 1886

"Resolved that the next regular congregational meeting take place on the last Saturday in this month.

"Resolved that Sunday-school open for this summer season at 9 A. M. and regular divine worship at 10 A. M."

CALLED SESSION, MAY 23, 1886

"Resolved that the next regular congregational meeting open at 7 A. M.

"Resolved that in absence of Rev. Janzow our school festival be postponed to Fourth of July or thereabouts.

"Resolved that examination of schoolchildren take place next Sunday morning, May 27, *opening at 8 A. M.*"

REGULAR SESSION, MAY 29, 1886

"The minutes of the last regular session, together with those of the called sessions intervening were adopted. All members but three were present. The following resolutions were passed concerning the last minutes:

"Resolved that the expenses of building the privy, $2.45, be paid from treasury.

"Resolved that we thankfully accept the offer of Mr. Darius Rader of giving the additional half acre to the parsonage land for a present and that we, excluding Mr. Darius Rader, pay the expenses (50 cents) of getting the deed.

"Resolved that a man be appointed to get the 50 cents by way of private collection between today and Sunday a week. Mr. Simeon Rader was appointed for this purpose by the president.

"Resolved to appoint a trustee, whose duty it shall be to hold in his trust the property of the congregation and to defend all legal

claims of same when necessary. Mr. Simeon Rader was appointed by the president until the next regular election.

"Resolved that the pastor be requested to have the congregation incorporated as soon as practicable.

"*New Business.* — The proposal of the pastor to lecture on catechismal subjects in substitution of the usual mode of carrying on Sunday-school during vacation was by resolution accepted.

"Resolved that services open next Thursday (Ascension Day) in the afternoon at 4 o'clock.

"Resolved that the cellar under the parsonage be finished off by September 1 next. One resolution added that it should be walled with rock. Simeon and Wm. Rader were appointed a committee to superintend the cellar work.

"The cashier reported, and the report was accepted.

"Resolved that the next regular meeting take place during the latter part of August.

"Closed in the usual manner."

(To be continued)

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